

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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TRUE ZEAL.

BY ELDER F. W. BLAKE.

All the great systems introduced into the world for the promotion of religious faith and practice have been severally agitated by men filled with enthusiastic zeal. They have displayed their inward emotions, the great thoughts of their minds, and their confidence in the systems they have served, principally by their zealous works. The Prophets of the past had, by virtue of their calling and through the assurance of their divine mission, every inducement to become full of true zeal. They could with much confidence present themselves before the world and feel indifferent about its decision. The power with which they were invested gave them influence over the passions of the natural man, and made them also conscious of a future which would endow them with graces that would amply reward them for their life of trouble here. In fact, they knew that every trouble they bore would give them only momentary pain, but leave behind a pearl of worth. God had delivered to them the means of banishing error from human hearts. Bold, earnest, and energetic in the communication of God's messages, in reproofing the world of sin, and getting it to see God's policy of salvation, their authoritative strains of inspiration fell forcibly upon the honest and penitent-minded; but many a rash, maddened disposition was aroused—a disposition which Satan has ever aimed to encourage, as it shuts out reason and a sense of justice from

the soul of man; and many were led to acts which crowd the pages of their history with appalling narrations.

For telling the truth, they fell. They would rather die as martyrs in God's cause than recant their highly-cherished views for the positions or emoluments that the world might afford them. Their spirits were buoyed up with hopes celestial—with expectations of eternal joy; and, exulting in the prospect of associating with a dignified and exalted company, they passed away heedless about their own fate, and with their last breath praying God to look with mercy upon their inhuman torturers.

This zeal was of a pure, ennobling, and saving nature; that of their enemies was a subtle, cruel, and ruinous destroyer of good. How noble those emotions which swelled the mind with pity and prayer when the body was subject to deathly pangs! but how base and craven that mind filled with rage—a slave to angry, fiery passion, heedless about a fellow-creature's sufferings, and gnashing the teeth with demoniac joy at cries of woe! One is the zeal of heaven,—the other is of hell.

The thoughts of the mind regulate the actions of life, and the formation of our views depends in a great measure upon our training. We take an earnest part in the defence of principles that have captivated our minds from youth, even

though we may not have discovered by any testing process their real merit. We cling to and approve of them on account of their age; we venerate them because our fathers did, or because it is fashionable. Such is the spirit of the world. But continued zeal for old habits would keep the world in ignorance. It has been chiefly through this spirit working in human nature that the Prophets met with strife and persecution. Proposed improvements, systems of reform, new inventions or innovations of any nature invariably meet with opposition.

"The good old times, the customs of the past, and our present institutions have answered admirably for what they were designed; and no movement that would extinguish them can be sanctioned by us." Such is the only interpretation we can give to the acts of opposition which men manifest. Such a zeal is detrimental to advancement, hinders the development of mind, stops the diffusion of exalted ideas, and keeps the world enveloped in the shroud of delusion; while, on the other hand, it has been through the true zeal of great and firm-minded men that great objects have been achieved, and power to overcome prevailing objections has evinced itself.

The stability and zeal worthy of their discoveries have, by repeated trials, gained public approval; but, had the outburst of disapprobation at their introduction damped the ardour of their authors, the world would have lost many a great auxiliary to its progress, many a gem in the knowledge of art and science: therefore, in the proclamation of truth of any nature, for general good or universal

acceptance, a zeal which will carry a man above difficulties and aid him to brave the frowns and exposures of opponents must exist within him.

The Saints of God should show the intensity of their love for truth by zealous works—by being constantly attentive to progressive duties. Zeal in doing good, zeal in getting our minds to germinate fruit, zeal in becoming in every way intellectual will be worthy of our study. We can gain confidence through successes, become powerful in government of self, in manly movement, and decision of character, by banishing from ourselves a wavering, weak, and hesitating policy.

The course of all true men, especially that of man's model—namely Christ, should be zealously imitated. Remember the meek, quiet, patient spirit, and the calm, serene, and thoughtful disposition, which was destitute of rant, excitement, and declamation. Remember him who lived to bless, but not to agitate Judea, and who met every reverse boldly and with holy composure. If such qualities exist in us, they will bring their own rewards. Such is the offspring of God's Spirit; and if this Spirit exists in a people, a power to accomplish great tasks will be given them; and although the duties of the world may measurably engross their attention, they will find opportunities of displaying the power within them. They cannot be free from impulses to publish their views, to express their thoughts, and to act out in daily life those traits produced in them by the force of principles divine. They must be a people "zealous of good works," in order to be worthy of their high destiny.

THE ETERNAL REALITIES OF THIS LIFE.

BY ELDER E. L. T. HARRISON.

The words "this life" and "the next life" mystify us a great deal and elude our understanding of the realities of eternity. Man has no "next life." He has but one life—one continuation of events. If man would view his whole existence as one sweep of events linked together, he would see the value of his present surroundings—he would feel more the terrible reality and importance of that part of eternity in which he now moves.

This life makes what is called the next life—that is, the fortune, the success, the joy, the influence that we shall possess in it, just as much as a man's early education and habits decide his standing amongst men in later years.

When men fully realize the oneness of this life with the "next"—when they tear down, by the force of their knowledge of matters, the appearance of division caused by death, it alters the whole tenor of

their movements: they act and plan for another and a wider range of things. Men of this kind, who have reason to believe that their actions are wise and properly worked to agree with the eternal state in which they exist—such men feel that eternal life is in and upon them already: they feel that every present good action is telling for their eternal benefit as much as anything that can transpire beyond the grave. In the confidence they are begetting in their worth, in the affections they are inspiring, and in the stability growing up in their souls, they see around them, rising sure and firm, the foundations of the very glories of eternity. They do not wait the hour of resurrection to come ere they can enter in upon their eternal career. Their eyes have seen it, their hands have handled it, and they have felt it, in degree, and lived in the midst of it already. The common respect which man draws from his fellow-man, because of his superior conduct or abilities, would make an eternal influence, were it worked upon principles that would cause it to endure. The common kind of love and affection that our actions draw towards us is a portion of the very love and esteem upon which thrones are built in the bosom of eternity. True, it is variable now, and uncertain; but that is because the course we take to secure it is variable and uncertain also. But while it lasts, and to the extent that we go into it, it is the same.

Yes—portions of eternal riches are often within our hands, but we know it not. We push them on the side, and think we shall get at the thing by-and-by. Men slight the love of wife and child, instead of labouring to get it firmly fastened to themselves. Instead of abiding in it valuable property, instead of seeing in it stopping-places to their great salvation, they seek to build up a throne outside of it. From not appreciating the eternal realities of "this life," they are waiting for the materials to come from whence their greatness and happiness are to be worked. They despise the substance and are waiting for the shadow.

Fools that men often are! Well might Jesus say, "The children of this world are wiser in their generation than the children of light!" The children of this world plan to meet the whole of the life or generation they comprehend, whilst the children of light, who should understand the eternal continuance and endless

importance of the domestic associations and friendships by which they are surrounded, do not work up these things to our advantage commensurate with our understanding of their value—their eternal advantage to us; and the fact that in the common kind of matters from which we now gain bliss or influence lies our only hope of glory and felicity in future worlds, and that outside of these and similarly familiar sources the universe is barren and desolate for us, and salvation impossible.

It is fearful to see how some men trample about among portions of eternal wealth and ruthlessly tear up the elements of eternal joy, and yet talk of the eternal glory they expect to get, "if faithful!"—as if God had some good to give them more real than what they now handle!—whilst they are destroying not merely that which they could work into everlasting bliss and power, but destroying that which they hold of the very thing itself. Man must return to these slighted riches and possessions and unite them to himself before it is too late, and see in the members of his family, his associates in the Church and Priesthood, and even in the influence he can righteously acquire outside the Church, the elements of his future exaltation, upon whose united shoulders he must rise. They must bear him up. Will he not, then, if he is wise, win, attract by kindness, or obtain by efforts for their benefit, all the influence and strength that they can yield?

Here is the policy—the broad, deep policy of living in the spirit of Jesus, because it binds and conciliates, draws and adds the strength of others to our own. The policy of controlling our criticising tongues, and judging not, lest we sever from us now, or hereafter beyond the grave, when our unjust criticisms shall come to light, the attachments, the support, the influence among the spirits of men we might have gained. Here is the policy of getting rid of that mean, selfish littleness that leads us to grasp at every chance of enriching ourselves, and causes us to be always trying to get the glory and credit of every little, clever, wise, or successful thing that is done within a mile of us, that it may appear how wondrously thoughtful, how wondrously energetic, how wondrously prudent, or how tremendously smart we are on all points, and crashing our way into notice, no

matter whom we shove into the back ground, so long as our claims are kept in sight! *There is all eternity to find us out!* and such a man's little heaps of glory will melt away like heaps of lather. He has not lived for an eternal man: he has lived for to-day alone. But on the other hand, when a man or woman, without any show, has generously brought forward another's claims, resigning their own,—when they have conferred benefits on others, without dragging them all the time into their sight, or everlastingly trying to impress them with the obligations they are under, but blessed them without an effort to be observed,—when such a one is found out, (and it must be the same when they are found out hereafter,) how Godlike and noble do they seem! How the heart warms towards them! What a disposition crowds upon us to heap everything we possess upon such characters! We cannot bless them enough! Verily, in this principle of action lies one of the keys of power and endless influence. Every one who aspires to righteous greatness will seize upon it for themselves, make it their own chosen principle and practice, that in them may be reflected their Great Father's course and Spirit. Marching in this track, their enlarged souls will see wider and yet wider openings to improve upon the eternal realities of daily life, and lay a chain of consequences which shall be felt as long as themselves endure.

Let mothers reflect on the hopes they have for eternity, and they will see them close to their hands in their sons and daughters which the Lord has given them. Let them weld the hearts of their children to theirs, so that they can never escape their influence. Let them not trust alone to the tie of flesh and blood. It will not hold their children for ever, unless that tie is cemented by confidence and esteem.

He that would preside endlessly over his children as a god must be to them the very god they want to be considered. Parents must make out their godhead,

establish their superiority and right to rule deep in the minds of their children, by conferring such obligations, by such a regular course of love, mercy, gentleness, and yet stern attention to the right, that their sons and daughters shall naturally cleave to and look up to them as the greatest and best of beings they are acquainted with. Coming thus before the holy Priesthood to be sealed for eternity, there will be something to tie together: but when the bands are rotten, who can fasten together? It does not lie within the compass of Jehovah's power to unite discordant elements—to fasten contempt and coldness together for eternity. Why do not men see this? Who is going to stop with them for all eternity, unless the spirit and disposition of a parent—the attractions of a parent—the material to make an endless and immortal head, are there to rest upon and abide by?

Talk about the binding and the loosing power! It rests within ourselves. Jehovah's servants do but stamp and put the seal of office upon it, and make it legal and secure. We must bring to them a *prepared* document, written in imperishable attachments, growing out of a knowledge of qualities mutually possessed;—we must bring them, in fact, something worth the stamping—something that will *naturally* keep together, or the seal will not be affixed; or, if it is, it will sever the quicker; for that which is unnatural and uncongenial cannot be united or riveted by the power of the holy Priesthood.

Look well, then, O man, to the eternal realities abiding around you. If you are acquainted with the elements of endless life, you will see that your salvation is to grow from things now within your grasp. You will see that the joys of it have in a thousand little ways already touched your heart; and, exulting in the power you possess of now tasting its realities and now controlling the amount and quality of that which is to come, you will take such a course that the joys and power of that salvation shall endlessly increase.

TERTULLIAN AND CLEMENS ON FALSE HAIR.—Tertullian, an early Christian father, says, "If you will not fling away your false hair as hateful to Heaven, cannot I make it hateful to yourselves by reminding you that the false hair you wear may have come not only from a criminal, but from a very dirty head,—perhaps from the head of one already damned?" Clemens of Alexandria, another early father, informed wig-wearers when they knelt at church to receive the blessing, that they must be good enough to recollect that the benediction remained on the wig, and did not pass through to the wearer. [This at least shows that laying on of hands for spiritual gifts was practised in the early Christian Church. *Ed. M. S.*]

T I M E :

P A S T — P R E S E N T — F U T U R E .

BY ELDER JOHN WILLIAMS.

THE PAST.

Men are in time like unto travellers upon an immense desert. Behind them is stretched the boundless past, upon which the mists of years are falling, shutting out from their view old Time's children as soon as born, except where some gleam of memory, bursting like lightning from the cloud, reveals to them a transient view of some far-off time in the happy or sorrowful past. To most the light of the present reveals a path whose roses have thorns, and whose sweet waters have bitterness. Before them lies the illimitable unknown future, to which the angel of Hope points with a magic wand, raising in its clouds and vapours enchanted pictures, which fade before the present like dreams before the morning light, leaving the hard path uncovered before their view in all its cold and stern reality.

The Past! To what an immense world is that little word the key! What a throng of memories come rushing by as we think upon the past of our own lives, beginning with the days of childhood, when the stream of our life was a babbling brook, kissing in happy innocence the beauteous flowers that bloomed everywhere in its course, guided by the holy influence of a mother's love! Happy childhood!—fittest image of that purity which shall exist in the hearts of all those who are subjects of the kingdom of God. Next comes boyhood, with its joys and sorrows, its hopes and fears; then the transition from boy to man. How foolish now the past of childhood seems, when viewed by the light of a few years' experience! We have now reached what was then the future, and find the things we then thought so beautiful to be mere tinsel toys. Yet, as we begin manhood, we heed not the past, but indulge in other dreams of the future, until they are in turn dissipated by the hard realities of life. Indeed, our lives may be compared to a succession of dreams with an unpleasant awakening. Yet we go on dreaming, hoping for comfort in the future. They all, however, force upon

our notice some lessons with which we may guide the present of our lives, the waste of time of which we have been guilty, or the waste of means of opportunities for improvement. Each teaches a lesson which we would do well to remember.

There are likewise many lessons taught by the past of individual lives, which it should be our constant study to improve upon.

There is a past, too, beyond our time, from which we may derive instruction. Men have walked abroad in the earth and found written upon her rocks and stones the record of the past. The history of ages innumerable far beyond our conception of time, when yet "the Spirit of God moved upon the face of the waters," bringing about by its influence those changes which the surface of our earth records. It tells us how one condition of things followed another; it tells of classes of plants and classes of animals, succeeding each other, until the crowning act was performed by the creation of man in the image of God.

The political past shows us the history of nations and people who have come and gone like so many actors upon a stage; and closely connected with it has been the religious past.

Religion has in some instances been the cause of the rise and fall of empires; and where it has not been the motive power, the religion of the conquerors has been forced upon the conquered, so that the rise of nations has in most cases been the rise of some particular form of religion; and on the other hand, the rise of some religions has been the rise of the nations who were believers in them. In proof of this, we need only refer to the early history of the two most important systems of our own day—Christianity and Mahomedanism; the first, the foundation upon which the nations of western Europe were built; the second, under the banner of the crescent, was forced upon the nations of the East.

Religion is the soul of the social and political body; and although the creeds of

the world have become corrupt and false, they still exercise a very great influence over the nations. But great as has been their influence, it is naught when compared to that exercised by the truth.

Look for instance, at the ancient Israelites. As a nation, they were few in numbers; yet their moral influence was greater than that of any other people. Indeed, so long as they continued in the truth, the Gentiles were made to minister to their prosperity; but when they became proud and rebellious, they were made scourges to humble them.

Another example may be found in the history of the Israel of the last days. Although many societies have been formed, both religious and social, during the last half-century, some of them founded by men of great learning and ability, not one of them has shown that vital energy so characteristic of this Church. They have preachers, but they are bought for hire, and have little or no interest beyond their salaries in the future of their sect. Some have attempted missionary enterprises, but have been fettered by want of funds, so that they have been on a very small scale and with still smaller results. They have shown by their conduct a want of faith in their own pretensions, and can hardly expect others to believe in them.

The Latter-day Saints, on the contrary, have shown themselves to be in earnest, not only by missionary efforts, such as have been made by no other people, but by constant endurance of hardships and

sufferings; and, by their patient endurance of martyrdom and persecution, have proved to the world that they have an abiding interest in their religion beyond their present worldly interest.

Before we became members of this Church, what a sad blank did our religious past present! Crammed as some have been with pious cant about the sinfulness of the world, the future seemed like a wilderness of weeds, through which we had to wade to that haven of idleness in which we were to spend an eternity. But "Mormonism" has shown us the truth that we have to labour to make our own reward, thus giving us at once an object and a hope which has clothed with verdure the barren future, and given to the most toilsome life some foretaste of the coming reward.

From our past, as Saints, we have much to learn. The best can look back to some things which might have been improved, and too many to a long list of mis-spent opportunities now lost to them for ever. We have seen in our time as it were winters of trouble and persecution, the storms of which have shaken many dry twigs until they have fallen, and driven back the sap of others that promised a goodly harvest when clothed in the green leaves of summer. Let us take warning by them, and mend in ourselves what we have seen amiss. If we do this, we shall be making the past of use in guiding us to make the best use of the present.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 348.)

[July, 1843.]

The people of De Witt were obliged to leave their homes and go into Far West, but did not until after many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried by the wayside, without a coffin or a funeral ceremony; and the distress, sufferings, and privations of the people cannot be expressed.

All the scattered families of the "Mormon" people, in all the counties except Davies's, were driven into Far West, with but few exceptions.

This only increased their distress, for many thousands who were driven there had no habitations or houses to shelter them, and were huddled together, some in tents and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation; many of them had been killed, whilst others had been whipped until they had to swathe up their bowels to prevent them from falling out.

About this time, General Parks came out from Richmond, Ray County. He was one of the commissioned officers who was sent

out at the time the mob was first quelled, and went out to Diahman. I and my brother, Joseph Smith, senior, went out at the same time.

On the evening that Gen. Parks arrived at Diahman, the wife of my brother, the late Don Carlos Smith, came in to Colonel Wight's about 11 o'clock at night, bringing her two children along with her,—one about two years and a half old, the other a babe in her arms.

She came on foot, a distance of three miles, and waded Grand River. The water was then waist deep, and the snow three inches deep. She stated that a party of the mob—a gang of ruffians—had turned her out of doors, had taken her household goods, and had burnt up her house, and she had escaped by the skin of her teeth. Her husband at that time was at Tennessee, and she was living alone.

This cruel transaction excited the feelings of the people in Diahman, especially Colonel Wight, and he asked General Parks, in my hearing, *how long we had got to suffer such base treatment.* Gen. Parks said he did not know how long.

Col. Wight then asked him what should be done? Gen. Parks told him "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col. Wight did so precisely, according to the orders of General Parks. And my brother, Joseph Smith, senior, made no words about it.

And after Col. Wight had dispersed the mob, and put a stop to their burning houses belonging to the "Mormon" people, and turning women and children out of doors, which they had done up to that time to the amount of eight or ten houses, which were consumed to ashes,—after being cut short in their intended designs, the mob started up a new plan.

They went to work and moved their families out of the county and set fire to their houses; and not being able to incense the "Mormons" to commit crimes, they had recourse to this stratagem to set their houses on fire, and send runners into all the counties adjacent to declare to the people that the "Mormons" had burnt up their houses and destroyed their fields; and if the people would not believe them, they would tell them to go and see if what they had said was not true.

Many people came to see. They saw the houses burning; and, being filled with prejudice, they could not be made to believe but that the "Mormons" set them on fire; which deed was most diabolical and of the blackest kind; for indeed the "Mormons" did not set them on fire, nor meddle with their houses or their fields.

And the houses that were burnt, together with the pre-emption rights and the corn in the fields, had all been previously purchased by the "Mormons" of the people, and paid for in money, and with waggons and horses, and with other property, about two weeks before; but they had not taken possession of the premises. But this wicked transaction was for the purpose of clandestinely exciting the minds of a prejudicial populace and the Executive, that they might get an order that they could the more easily carry out their hellish purposes, in expulsion, or extermination, or utter extinction of the "Mormon" people.

After witnessing the distressed situation of the people in Diahman, my brother, Joseph Smith, senior, and myself returned to the city of Far West, and immediately despatched a messenger, with written documents, to General Atchison, stating the facts as they then did exist, praying for assistance, if possible, and requesting the editor of the *Far West* to insert the same in his newspaper. But he utterly refused to do so.

We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation. And in the meantime the presiding Judge of the County Court issued orders, upon affidavits made to him by the citizens, to the Sheriff of the county, to order out the Militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were in every moment.

Everything was very portentous and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people that the Governor would render us assistance; and whilst the people were waiting anxiously for deliverance—men, women, and children frightened, praying, and weeping, we beheld at a distance, crossing the prairies and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine; and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts.

But, to our great surprise, when the army arrived, they came up and formed a line in double-file within one-half mile on the south of the city of Far West, and despatched three messengers with a white flag to the city. They were met by Captain Rorey, with a few other individuals, whose names I do not now recollect. I was myself standing close by, and could very distinctly hear every word they said.

Being filled with anxiety, I rushed forward to the spot, expecting to hear good news. But, alas! and heart-thrilling to every soul that heard them, they demanded three persons to be brought out of the city before they should massacre the rest.

The names of the persons they demanded were Adam Lightner, John Cleminson, and his wife. Immediately the three per-

sons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people and lay the city in ashes. They replied to the officers, and said, "If the people must be destroyed and the city burned to ashes, they would remain in the city and die with them."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 4, 1859.

OUR ADMINISTRATIVE POLICY.—On receiving the Presidency of this Mission, our first object was to thoroughly organize and get it into good working order, to have it thoroughly and efficiently officered with the "right men in their right places," that all business and governmental matters might be promptly and effectively attended to, and that order, system, and regularity might be introduced and extended throughout the Mission. Our object was not so much to effect the emigration of the Saints already here as to prepare the Mission for the future—for the ingathering to the Church which we foresaw would take place. We were assured in our own minds that such a state of feeling as now exists would ere long come over the Mission, that a spirit of calm and serious enquiry was destined soon to possess the honest in heart, and that the door would soon be opened for a great ingathering to the Church. To still further prepare the Elders and Saints for this work soon to be performed, we also endeavoured to bring about a reformation in our meetings, and especially in our public preaching meetings.

In former Numbers of the *Star*, we have from time to time adverted to the subject of *preaching the Gospel* to the strangers who attend our meetings, and have endeavoured to show the Elders the importance of the subject and the necessity of attending to this duty. We have exhorted them, while they slackened none of their efforts in other matters, to double their diligence in this,—while they continued faithfully to watch over other important interests of the Church and cause of God, to remember that the greatest and most important duty of all is to preach the Gospel and bring the honest in heart into the Church,—and while they strove to instil into the minds of the Saints the true principle and spirit of gathering, and the necessity of exerting *themselves* to accomplish it, they should labour still more diligently to replenish the Mission and fill vacancies occasioned by the emigration with good honest and faithful Saints. To this end, we have exhorted the Elders to bring about a reformation in their meetings, and particularly those attended by strangers, who come to hear doctrine and learn principle. Much has been said upon this subject. The Elders have been counselled and instructed to give tone, character, and dignity to these meetings, and to make them interesting and instructive to enquirers.

But we are sorry to say that there has not been that attention paid to this matter which its importance demands. We are often pained and mortified at the want of

intelligence and almost total absence of good, sound, common sense and judgment displayed by some of the Elders in conducting some of our public meetings. We deem the subject of sufficient importance to warrant us in again bringing it up and calling the attention of the Priesthood to it; and we desire to be distinctly understood that a thorough reformation in this respect is called for, and *must* be brought about.

Our efforts to bring about a prompt, systematic, and effective business arrangement, and an energy and efficiency in administrative and governmental matters, have been crowned with abundant success. Pastors, Presidents of Conferences, and Travelling Elders have stepped forward and manfully seconded our efforts by entering into the spirit of our design and vigorously working it out. We feel confident, if they had universally realized the *nearness* of the work and the *importance* of preaching the *Gospel* to honest enquirers, and entered into the spirit of it, with the same zeal and energy that they have manifested in other reformations, that a radical change—a thorough reformation would long since have been effected in our preaching meetings. Our Elders would also have been prepared and *qualified* to preach the Gospel in such a way as to rivet conviction, convince the judgment, touch the heart, captivate the soul, and would bring these same constant and attentive listeners by scores and hundreds into the Church. Instead of that prosy, dull, and lifeless character which now attaches to so many of our preaching meetings, there would be an irresistible energy, life, and fire about them that would subdue every honest heart coming within their influence.

If the Elders will even now lay hold of this work with a zeal and energy worthy the cause and commensurate with the work to be accomplished, we have not the least hesitancy in predicting a complete success. Elders of Israel, there is a great and glorious work to be accomplished in these lands. Will you perform the labour like men of God, and thus prove yourselves worthy to hold the Priesthood you have received and secure the reward? or will you neglect your "day of opportunities," and leave the privilege and honour of doing the work, and thus lose the blessing? In a future Number we may throw out a few hints as helps to remove the objections and correct the abuses of those meetings; for we design to keep the matter before the Elders in some way until a thorough and complete reformation shall be effected throughout the entire Mission, and the Lord be no longer dishonoured therein through his Priesthood.

EXCOMMUNICATION.—John Hyde, sen., formerly an Elder in the Church, has been excommunicated for apostacy.

THE GREAT APOSTACY.

(Continued from page 337.)

It is very popular among all who believe in the apostacy, whether as partial or universal, to pronounce it a most lamentable occurrence. Volume after volume has been written by "Reformers" upon the subject, deploring in most pathetic terms the fall from the sublimity of primitive simplicity and purity, and

depicting in impassioned language the myriad evils that flowed from it.

This is a natural position for all to take who are unacquainted with the grand workings of universal redemption and the exaltation of the noble spirits of all times and dispensations. But it is none the less a fallacy. Such individuals cannot

discern why generations should be left unblest with the Priesthood of God; and in their vain efforts to reconcile this apparent injustice with the Almighty's recognized attributes of justice and mercy, have ignorantly concluded that the power of salvation and exaltation remained with man upon the earth, though he had fallen from his high position and was left grovelling among the miry sloughs of human conceptions.

But they find still as much difficulty in understanding why the whole world was left in darkness, except one nation, who alone held the oracles of Jehovah; and why even now three-fourths of the human family are ignorant of the name of Jesus, through whom alone is salvation. True it is that man cannot, "by searching, find out God." The purposes of Heaven are hid from all those who are not blessed with or who reject the testimony of God's Prophets upon the earth. Our position will doubtless startle some when we assert that the apostacy was a necessity.

It was necessary for working out the grand problem of salvation propounded in the councils of eternity. That the ancients understood this is fully evidenced by the following language of Paul:—"That day shall not come, *except* there is a falling away first." He, it seems, understood the philosophy of redemption and the unalterable workings of those laws by which it is to be completed. Everything that we have any knowledge of is on the move towards perfection by progressive stages, so long as it remains obedient to those laws. These stages may be limited in duration or may occupy ages in their completion. We find man first a child, helpless and innocent, without power to protect or provide for himself. Anon he is the sprightly youth, whose gathering graces and developing faculties mark him as a superior in the order of creation; and then, with manhood's flush upon his brow, and his active, intelligent mind thinking, planning, inventing, and moving to action, lord of the creations around him by his superior powers. But the burning principle of life soon wears out the fragile tenement it inhabits, and darts ahead to enter upon another sphere in a more exalted condition. Yet from childhood to old age is a work of progressive stages, gradually developing the superior qualities of man.

The same is true of the animal, vegetable, and mineral kingdoms. The same is true of the earth we live upon. Through progressive stages, it has arrived at its present condition; and to every observant mind the evidences of its further development are plainly discernible. Man has arrived at his present condition socially and politically by the same means. These we may designate observable truths: they apply to all that meets our senses; and from these, reasoning analogically, we would conclude that redemption is likewise a gradual work, approaching its consummation by progressive stages.

Nor is this position arrived at alone by analogy. From the hoary past comes a voice tremulous with age, imbued with the sentient wisdom which experience gives, and utters the solemn truth.

Every dispensation was fitted to man's developed condition; and as the progressive stages of his development succeeded each other, dispensations were communicated accordingly.

It would be needless here to recite the various dispensations, to trace their progress and completion, and to point out the apostacy from the spirit of the Mosaic preparatory to the introduction of the Christian, bearing palpable evidence that as society developed itself, the dispensations given were found inefficient to meet the growing demands, and more advanced communications were necessary.

Our present object is to show the incapability of the Christian to complete the grand chain of progressive dispensations preparing the earth for celestialization, and man for the exalted position of an inheritor of eternal lives. All the Prophets and holy men of God have pointed to a kingdom of power that should bear rule in might and majesty, be the terror of evildoers, and administer laws of righteousness with justice and equity. This the Christian dispensation never could have produced. It was a diffusion of inward peace and genuine happiness to all who embraced its principles; but the very spirit of some of these principles precluded the organization of such a power as that described, even if collateral circumstances had permitted it. Let us take such language as that in *Matth. xvi. 52*—"Put up thy sword, for all they that take the sword shall perish by the sword," and compare it with *Rev. xviii. 6*—"Reward her even as she

rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double; and we shall at once perceive the difference between the motive power of the two dispensations. The former strove to govern men by the force of moral suasion; but that is insufficient to control any but the honest-hearted and upright. The tyrant, the usurer, the dishonest, corrupt, and unjust will mock at its noble and Godlike teachings, and act out their abominations and iniquities in the face of its purest and most exalted precepts. The next blends together the beauty of moral suasion and the strong hand of power, to convince and happy the honest in heart and protect them from injustice and oppression, while it administers laws of equity, with justice, to all. But concurrent circumstances would not permit any other dispensation to be communicated than that given. Society was not sufficiently developed to receive another; therefore it was necessary that that given should be departed from, that man acting upon his progressive character might gradually work out a state or condition of society fitted to receive the highest, noblest, and most exalted of all.

In proof of this, it is only necessary to glance at the condition of society when that dispensation was opened. The dominant power was warlike in its character, tenacious of its authority, eagerly watching for any semblance of opposition to crush it in embryo, and mercilessly and rigorously inflicting a summary vengeance on anything and everything that bore even the faintest resemblance to antagonistic power.

This very spirit of jealousy of authority, independent of the "world's proud mistress," was successfully roused by the sacrilegious Jews against Christ, when they compelled Pilate to condemn to death him whom he believed innocent, simply because he was afraid of that power which gave him authority, if he appeared to favour the claims of one who assumed what to them was the treasonable title of "King of the Jews." That same power looked upon every assumption of religion to interfere with governing institutions as treasonable in the highest degree; hence we find the Apostles suffering more persecution upon a charge of seditious politics, based upon their teachings with regard to their Lord's

glorified advent, than from any other avowed cause.

For this reason, too, they were compelled to veil their knowledge concerning the times of retribution determined upon in the councils of eternity, and present what few teachings they did give in a semi-mystical manner, which confounds the shallow theology of the present age. From this cause arose the error of the Thessalonians, noticed in the first article of the present series; and if those who were members of the "household of faith" fell into such an error concerning the coming of the Messiah in power and glory, how much more reason was there for their active and insidious foes to receive the same impression and use it to the destruction of the propagators of Christianity?

We say, then, that concurrent circumstances would not permit any other dispensation than that given. The noble principle of mental freedom was scarcely recognized by Jew or Gentile. The nobler principle of man, governed politically, socially, and religiously by Divine revelation directly communicated, was viewed by the glaring eyes of tyrant prejudice and custom as dangerous to the wellbeing of society and government, and requiring to be rooted out.

But could not that dispensation have developed itself so as to produce the power and organization necessary to bring about the consummation of God's purposes? No. Society could not have developed itself so quickly as the purposes of Heaven require to be unfolded. And again, the undoubted tendency of man to wander after strange conceits and vain imaginings, exemplified in this very apostacy, precluded all hopes of a slow and gradual growth to that nobler blending of principles, laws, and practices required to work out the destiny of the earth.

If, then, the Christian dispensation could not fully accomplish all that was required for the ultimate exaltation of man, and if an apostacy from it was necessary, why was it given at all? Simply because without it society would never have been prepared for that which was to follow,—because the expiatory sacrifice of suffering innocence for a world's guilt required to be consummated,—because the grand chain of progressive stages would have been incomplete without it. The child does not spring into manhood in an

instant—does not spring into manhood without an intervening step. Noble, promising, and blooming youth necessarily precedes and augurs well for manhood's glowing prime. That dispensation was a glorious boon to earth. Its ennobling principles, all corrupted as they became, acted upon the growing stages of society with irresistible force; and as the crystal streamlet flowing pure from its parent fountain is polluted with the filth and corrupted matter that mingles with it, yet refreshes and fosters the growth of the waving trees that spread their shady arms o'er its reclining banks, so the heavenly stream of Christian principles that welled up pure and clear from the fount of inspiration, corrupted though

it became, nurtured the noble tree of human freedom, till its spreading branches afforded a shelter for the everlasting Priesthood once more to plant the standard of truth upon the earth, and rally around it the scions of nature's nobility, who, filled with the Spirit of the Eternal, will carry off the kingdom triumphant, and weld the last link in the golden chain of successive eras, by which the past, the present, and the future will become indissolubly united.

It would be impossible in a short sketch like this to advance all the arguments that sustain the truth of the position taken. We will therefore next proceed to examine the subject in its practical workings.

(To be continued.)

THE VISITOR.

THE FIRE SPREADING.

"You have a healthy and pleasant spot here, brother B.; and that is a prettily arranged garden of yours;—I think, productive too."

"Yes, the spot is quite rural in its situation and charms, though near the town. Besides, I have found a nice little trade here; and then our meeting-house is not far distant, and the majority of the Saints are residing around the neighbourhood; so I find the situation also convenient to me as President of the Branch."

"Still I should have had considerable difficulty in finding you, brother B., had not President J. been with me."

"Oh, you are a stranger to the town, you know, Elder E."

"Yes; and new places always appear very strange to me."

This conversation, which I give by way of introduction, passed between Elder B. and myself, as, in company with the President of the Conference, we completed our turn round the garden, while sister B. had been clearing away the tea-things. And here I must mention that, in accordance with the "consultation and the resolve" contained in my last, Pastor C. had hastened to his other Conferences to lay the matter before them, and President

J. started on an official tour throughout his Conference, and I was invited to accompany him.

"Well, brethren," said brother B., as he glanced into his cottage, "I see things are all made straight within."

"Let us enter, then, and take up the matter for which we have come," returned President J.

We enter just as sister B. prepares to leave with little Joseph and Mary for a walk and a visit to the town.

"I am somewhat before you, Elder B., in getting my *Star*, and perhaps I cannot do better than to read "The Visitor" of this week. You will then understand the purport of our visit."

He then read the one containing "A Consultation and the Resolve," as well as the Editorials referred to therein.

"There, brother B., you have now as good an understanding of the matter as though you had been present. What are your views upon the subject? what are your feelings? and what is your resolve to be?"

"Why, Elder J., I cannot very well view matters differently. As for my feelings, the success of the cause is dearest to my heart, and the salvation of Israel and increase to the kingdom must move

the very soul of every true Elder. Ah, the very prospect of such makes the heart leap. Besides, I should indeed be an unprofitable servant not to go into the matter with earnestness. My resolve is soon made. I am resolved to enter with you heartily into the work laid down, and, with the help of God, to do my part."

"That's good!" returned the President. "I am glad, Elder B., to see you take up the work with such spirit and energy. I expected as much, however, from you."

"Why, I should not be worthy to preside over the Branch, else," he replied.

"Nor would you longer have presided over the Branch, had you not felt thus," emphatically added the President of the Conference.

"And wisely resolved, too," the other returned; "for if the Elders and Presidents do not partake of 'the spirit of the times,' however advanced, and grow equal to the work, however great, of course the members will not be equal to it nor advanced to 'the times.' It is but common honesty to feel thus; for want of faith, energy, or efficiency in me ought not to be cause of injustice to the work and injury to the Saints; and no man who really loves the Church will let his selfishness stand in the way."

"I rejoice to hear you, brethren," I parenthetically observed. "The work has grown too weighty, and the consequence of inefficiency become too serious for presiding men to stand in the way themselves, or keep friends in office to the detriment of the cause, or to let personal likings or dislikings at all influence them in their official character either to give office or to remove men to other spheres."

"As the Lord lives, I will not," replied President J. "If we are unequal in faith, energy, or ability to the performance of any work given, others must be called in, and we give place to them. Indeed, we should retire even with thankfulness that others are found equal to the burden; and in spheres more suited to us, we should endeavour to be more useful to the cause and more honourable to ourselves. May it be thus with me! and thus will I act towards my dearest friend."

"No; the interests of the work must not be sacrificed for self or friendship," added the Branch President; and then

the Conference President interrogated him thus:—

"Do you, Elder B., feel equal to the work laid down for present operations?"

"With the help of God, I do," he answered.

"Do you think you can bring about such a state of things as that desired—make our meetings proper in character, the preaching effective, and the discourses suitable?"

"I will!"

"Now that the Lord has again opened a season for increase to the Church, and is moving towards the ingathering of Israel to his fold, have you faith to co-operate with him to a successful issue?"

"With Him as my supporter, I will be successful!"

"Ah, those are miraculous words—quite favourites of mine," I interrupted.

"Do you think," continued the President, that you can find the fitting instruments as preachers, &c., choose the right men for the right work, make such arrangements generally to bring about success in every department of your Branch, and by presiding wisdom really fulfil your proper calling?"

"I believe," he answered, "that fitting instruments are on hand for the performance of every work which the Lord gives. I believe that if there is any lack in this respect, it is in our own lack of discernment of character and from our self-incapacity to choose the proper men and put them to the performance of their proper work,—that it is generally ourselves, with our self-will, self-importance, partialities, incompetency, and self generally, that stand in the way. I will endeavour to avoid self and find the right men and means, and to make such arrangements as will ensure success; and I trust, by the aid of Divine wisdom, to preside as becomes my calling."

"Well answered, brother B.," I exclaimed, as President J. closed the examination and leaned back in his chair with the air of a man satisfied. "Though I am only a visitor, and take part by invitation, I must say that, had you answered differently, I should not have left so convinced as now that you are the right man in the right place."

"Yes!—I am satisfied!—you'll do your part!" ejaculated President J., waking up out of his momentary reverie, and then added reflectively, partly to himself and

partly as observations to us—"It is long since I felt the yearning towards the honest out of the Church which seems to have now started into life, and never such a determination to bring the elect into the new covenant of Christ and add to us numbers of the heirs of salvation."

"That's just as I feel," quickly subjoined Elder B.

"Tis the Spirit, brethren, moving over the Mission," I remarked. "It will spread and rest upon us until the Saints in these lands are baptised in it; and the seed of Israel around us, who have not yet entered into the new covenant, will also be moved by that Spirit. Though they will not understand its movings, they will be indrawn towards the fold, and the true shepherds of Israel will yearn after the scattered and unknown of

Jacob's house, even as you do now, brethren; and the shepherds will have power to gather in the sheep; for they will know the voice and follow the shepherds. The hidden seed of Israel among the Gentiles will be found and known, and must be gathered into the fold. The work is before us—the season opening—the fulfilment at the door!"

"Brethren, let us kneel and ask power from on high that we may be equal to the future work and for all the services of the Lord," said President J. with reverence, while faith beamed in his countenance.

The presence of the Lord seemed to be with us, and prayer was pleasant to the soul, and we in turn poured forth the feelings of our hearts in short, but fervent supplication.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 325.)

(From the *London Athenaeum*, Dec. 8, 1865.)

"Paris, Nov. 26.

I have received a letter from my friend, the Abbé Brasseur de Bourbourg, dated Rabinal, Department of Vera Paz, State of Guatemala, Central America, Aug. 7, from which, omitting the portions strictly private, I have taken the following extracts. They cannot fail to interest all students in American Archaeology, as well as all enquirers into the aboriginal and colonial history of the Central American States.

Respectfully, &c.,

E. G. SQUIER."

* Rabinal, Department of Vera Paz,
August 7.

My dear Sir,—My journey to this point has been through the States of Nicaragua and San Salvador. They offered little to my curiosity in the form of antiquities; and I was only able to obtain a few traditions, a few words belonging to two of their languages, and four or five airs of their ancient *bayles*, or religious dances. I hoped to find much of interest in Guatemala; nor was I disappointed. From every quarter, official and private, I received every assistance possible; and although the various archives have suffered much during the late revolutions, I have been able to make a fine collection of manuscripts. . . . I should mention that I have consulted the

original MS. of Ximenes, of which a part only is copied in Ordonez. It is composed of two distinct parts: the first contains, in three large volumes, a History of the Conquest, but more particularly of the establishment of the Dominican Order in the kingdom of Guatemala, with many geographical details and observations on natural history; the second, a comparative Grammar of the three metropolitan languages, a Catechism and Confessionnaire in the same languages, and finally, the Ancient History of Quiché, in Spanish and Quiché. . . . This begins with the creation of the world, as given in Ordonez, who took his copy from this book; but there are pretty large discrepancies, and the latter has not always been very faithful to the original. It has the same history of the demi-gods Hanáphn and Xbalanque; and, with the exception of a few marvellous tales, the whole is an historical episode of the most interesting character. The scene is generally in Quiché and Vera Paz; and most of the names are of places which I have been able to discover. . . . After the semi-fabulous part of the book comes an account of the passage of the Indians to these parts of America. They are represented as coming from the north-east. I speak only of the Kachiquels, Zutungils, and Quichés, as, long before their arrival, these countries were peopled and civilised. As I have said, they came from the north-east,

and certainly passed through the United States. As they say themselves, they crossed the sea in darkness, mist, cold, and snow. I suppose they must have come from Denmark or Norway. They came in small numbers, and lost their white blood by mixture with the aborigines whom they found either in the United States or these regions. . . . After a sojourn of three months in Guatemala, I was, in May last, appointed Cura of Rabinal, by favour of the Archbishop, who made the appointment expressly to facilitate my studies in the languages and traditions of the country. My parish extends very far into Vera Paz, and is peopled by a very quiet and peaceable set of Indians, quite the reverse of the warriors of old. I begin to speak with them in their own language, which is of the utmost importance, as very few of them understand Spanish. Some weeks ago, as there is no physician here, I ventured to give one of them a remedy which cured him of a dangerous illness. From gratitude, he afterwards told me that he was the lineal descendant of the ancient chiefs,—that, by order of his fathers, he had committed to memory the whole of one of their *bayles*, or dramatic dances, in which he had recited a principal part in the time when they still danced and played it. Knowing that I had vainly endeavoured to obtain an idea of that *bayle*

from the other Indians, he proposed that I should write it down from his dictation, which I eagerly undertook to do, notwithstanding that it was to be repeated in the Quiché dialect of Rabinal. *Improbis labor omnia vincit*: after twelve days of the most arduous labour I ever undertook, I got the whole of the *bayle*. With the aid of my grammars and dictionaries, I have corrected the orthography; and now I can boast of possessing the only original American drama in the world. It is a real drama, comparable in subject and style with the best of the old German poems of the middle ages, to which it bears a great resemblance. The scene is laid here in Rabinal, and the personages are the first heroes of the Quiché and Rabinal nations,—the time being, I should say, about the beginning of the twelfth century. It is an historical drama, agreeing in most of its facts with my Kachiquel MS.; and what is very interesting is, that these both agree with Ximenes. Two ancient cities, full of large ruins, spoken of in my drama, I have visited. They are called Zamaneb, or Cakyug, and Tzac-Pokoma. I shall send you a description of them by the first opportunity.

Sincerely yours,

BRASSEUR DE BOURBOURG.*

(To be continued.)

PASSING EVENTS.

GENERAL.—A Constantinople letter states positively that a general insurrectionary movement is being organized throughout all the slave provinces in the Turkish empire. The war in Piedmont appears to have commenced in earnest on the 20th ult., when a body of about 15,000 Austrians marched from Stradella and attacked Montebello and Casteggio: the French, however, aided by the Sardinian cavalry, repulsed them, and the Austrians retreated, after four hours' battle: the French lost between 500 and 600 men killed and wounded, but killed and wounded upwards of 2,000 Austrians and took 200 prisoners. The French regency has, by letters patent, being conferred upon the Empress, during the absence of the Emperor Napoleon. The soothsayers, as usual, are busy with their coincidences and prognostics: one of the last, but not least, put forth is that of the coincidence of the names of the sovereigns engaged in the present war with those of the first French empire: thus—the Emperor of Russia then, as now, was named Alexander; he of Austria, Francis; the King of Prussia, William; and the French Emperor, Napoleon: their respective positions were likewise exactly the same as those occupied by their namesakes in our day.

VARIETIES.

THERE is said to be a lady in Camberwell who is so highminded that she disdains to own that she has common sense.

ANCIENT USE OF TOBACCO.—In a work entitled "Joyfull News out of the newe found Worlde," published in black letter in the year 1577, tobacco is alluded to as "a strange plant brought from Florida," America, which was wonderfully efficacious in healing sores, &c. Several cases are mentioned of persons high in authority being marvellously